

Practical Discourse
Upon the
DEATH
Of Our
LATE Gracious QUEEN.
BEING
A SERMON
PREACH'D

The 10th of *March*, 169⁴, at *St. James Clark-*
enwell, By *D. Pead*, Chaplain to his Grace the
Duke of *Newcastle*. *N*

*P*ublish'd at the Request of the PARISHIONERS.

L O N D O N.

Printed for *Abel Roper*, *E. Wilkinson*, and *Roger Clavel*, over
against *St. Dunstons Church, Fleetstreet*; and *Joseph Fox* at
the *Seven Stars* in *Westminster-Hall*, 1695.

A

Practical Discourse

Upon the

DEATH

OF

LATE GRACIOUS QUEEN

BEING

A SERMON

PREACHED

The 10th of May 1693 at St. James Church
by D. Peter Chaplain to his Grace the
Duke of Newcastle.



Printed at the Request of the PARISH

Printed for J. B. at the Sign of the Crown, in St. Dunstons Church, London: and for J. B. at the Sign of the Crown, in St. Dunstons Church, London: and for J. B. at the Sign of the Crown, in St. Dunstons Church, London.

of Living out; moreover, it is
place and manner of the

the consideration of our present
so that in a Day of Calamity, such as this (which

St. Luke 28th, Vers. 23d, - Latter part

for me to say, They cannot weep, for they are

Keep not for me, but weep for your selves and for
your Children.

the temple and the temple's

THESE Words were spoken by Jesus Christ
to the Virgin Mary, and other Women, whose
Devotion led them to attend him in the A-
gonies of Death; I shall at present consider
them, as coming from our late Gracious Queen, at
her Departure; and, in this Sense you may look
upon them as her Last Advice, or Legacy to us, and
to all of both Sexes within this Realm; Weep not
for me, but, &c.

Here we find Two Parts;

1. A Prohibition; Weep not for me.
2. An Injunction; but weep for your selves.

First, The Prohibition, or Caution; Weep not
me.

Κλαίω, To weep, imports more than a bare weep-
g, or shedding of tears, for it signifies also an Eju-
lation,

A Sermon Preach'd

lation, Howling, or Crying out ; moreover, it implies an Hearty and Intrinsic Sorrow, arising from a due consideration of our present pressure.

So that in a Day of Calamity, such as this (when God hath called us to Mourning and Lamentation) for any to say , They cannot weep, for they are of too dry a Constitution, will be no excuse ; for, admit they have not Tears at their disposal, yet, unless they are stupid and senseless, or possess with a Stoical Apathy, they cannot but be greatly affected with what is come to pass ; and this is one sort of weeping, though we weep best when both the eyes drop and the heart sighs.

Weep not.

Not, you may observe, in Reading the Scripture is not always taken as an Absolute Denial, but sometimes it is used in a Comparative Sense, and directs us in two several things, which is better and more expedient ; Thus, * *I will have Mercy, and not Sacrifice* : God did not hereby prohibit Sacrificing, but minded them, that Love and Charity should be mixed with their Piety and Devotion : So also † (which comes up to our present purpose) *Remember your hearts, and not your garments* ; i. e. Rather grieve inwardly, than outwardly ; the humbling your Hearts, and the afflicting your Souls, is a much better

on the Death of the QUEEN.

a better Testimony of your Mourning, than the Tearing your Robes, though this you may doe, yet the other you ought not to leave undone.

Weep not.

These words and the Age suite together; for tho' Wife Solomon affirms, * *There is as proper a Season* * *for Sorrow, as for Mirth*; yet many of us are slow of heart to believe him: We are grown like the inhabitants of *Tambutum* in *Affrick*, whom Travelers report to spend their days in Singing and Daunting; the great business of our time is to drive away sorrow.

The Reproof given the Jews †, is very Applicable † *Me* 11. 1 to us; they were like those Children which their fellows complain'd on, saying, *We have Piped unto you, and you have not Daunced; we have Mourned unto you, and you have not Lamented*: Neither Mirth or Sorrow, Prosperity nor Adversity affect us as they ought. When God lifted up his Countenance upon this disconsolate Kingdom, and with a Gracious King and Queen Restor'd our Religion, Laws, Lives and Liberties, In how few did their Hearts daunce for Joy? and now he hath taken from our dead our great Queen, How few in this Lamentable Catastrophe are true Mourners?

Weep

A Sermon Preach'd

Weep not for me.

63. Your Tears, I want not, they cannot reverse the Sentence already executed; such Lamentation for me is as Impertinent as Invocation of the Virgin is Idolatrous: For, How can Mortals Believe that we in *Abraham's* Bosome take Cognisance what they do or suffer, when * *Abraham* himself in such cases, is ignorant.

While in the Body, I had, and shou'd Compassion; but it is one Priviledge of Heaven to be above all occasions of it: We are so Ravish'd with the Glorious Presence, and so Diligent at our Hallelujahs, that had we Intelligence, yet we want Opportunity to consider your Circumstances.

Weep not for me, because Dead and Departed.

No more in this is befallen me, than what was Natural, than what I ever Expected; Death is the common Lot of Mortals, neither Crown nor Scepter, Authority nor Treasures, Health or Beauty, Youth or Strength, Wit or Policy, no nor Grace itself, is a Sanctuary from the Arrest of Death, not onely Kings and Queens, Emperours and Emperesses, but *Mary* the Mother, and *Lazarus* the Favourite

on the Death of the QUEEN.

Favourite of the Lord of Life have gone this way before Me.

3. Weep not for Me, because so early Dead.

Death is a Lawless Tyrant, observing no Rules, moving in no steady course; some he seizes in their full strength, their bones well-stor'd with Marrow, and their breasts with Milk*. On some he steals, sending no fatal Symptoms as Fore-runners.

Death is grown dainty, and indulges himself with Variety, as well High as Low, Poor as Rich, strong as Weak, Healthy as Crazy, Young as Old he feeds upon.

He Respites not the Strong, till he hath first disatcht the Feeble, and the Decrepit; he will sometimes neglect an old weather-beaten and tottering Cottage, while he takes a pride to demolish a new-erected Pallace; he is too bold to pass by him that handleth the Sword, to take him that leaneth on his Staff; nor hath he the tenderness to pity the Beautiful in their Flower and Prime, and take up with the Old and Wither'd; but, when it pleases he makes bold with all: For, † *What* † Ps. 89.
is he that liveth, and shall not see death? The
grave is our home, we are but wanderers till we
come

A Sermon Preach'd

come there. The youngest is old enough to die. Death's Scythe will cut as well the Green, as Ripe Grass.

4. *Weep not for Me, in that Death hath snatcht me so hastily away.*

Ὁς ἐκ μέρους οἱ θεοφιλεῖς, Those whom God Loves, he soonest sends for; you may think it too soon, yet to me a Sinner, he conceeded as long, if not longer duration than to his Son, in whom was no sin: Weep till you are planted in the Garden of God, for it is his particular care to Houe his Choice Plants, and not leave them too long expos'd to Storms.

5. *Weep not for me, as if by Death I were a Loser.*

Though dead, yet am I not kill'd with Death.

u. 2. ★ *I dy'd to live. For me to die was gain.*

I have left my Heavy, Thorny, and Anxious Crown, but speak it not that you should weep having, in exchange, receiv'd from him (for whom I Reign'd among you) an Immarcesible Crown of Glory.

'Tis true, I have left my Palace, my Train and Attendance,

on the Death of the QUEEN.

Attendance, who may behold my Retiring; but these I cannot miss, being arriv'd at the Heavenly Jerusalem, and incorporated in an Innumerable Company of Angels, I am come to a Glorious Assembly of holy and happy Souls.

Some accounted my Life Madness, and that I was beside my self, in that I exerted not my Authority, consumed not my Revenue to the Pampering and Indulging Nature; my Devotion and Charity, my VVatchfulness over my self, my Circumspection among my Attendants, was a Riddle, not a Scorn to others; but, how sweet was the Reflexion in the Agonies of Death, and how Merciful hath the Gracious Lord rewarded those small pittances of Duty and Service! Weep not for me, for * verily there is a Reward for the Righteous.

But methinks I hear of some of you protesting your noble and grateful tempers cannot dispence with this Counsel; but though she neither wants nor takes notice of your Tears; Though Death be as natural to Princes as to Beggars; Though an early departure to Bliss be an happiness; And though she is the Gainer by Exchange of Crowns, yet you must and will Weep, you cannot refrain.

Because Tears are the Due Rights, the Accustom'd Benevolence paid to departed Friends,

it was not Reason, but Moroseness, that Spoke in Ennius, *Nemo me decoret Lachrymis.*

Tears are called *νομισθόμενα*, *justa defunctorum*, the Dues, the Tribute belonging to the Dead: Thus Abraham, a great Prince, bemoaned his deceased Sarah; Jacob, Moses, Samuel, and many others were Lamented when dead, because they had been so useful and good when Living.

The Greater the Person, the higher in degree and Quality, the more Religious and Beneficial in his Generation, the Greater was the Lamentation; thus Abijah, † Jeroboam's Son died, and, by God's Special Command, all Israel Mourned for him; and the Reason is there given, *Some good thing toward the Lord God of Israel was found in him.*

But when the Good King Josiah was taken away by death *, his death was in an extraordinary manner Lamented; all Judah and Jerusalem Condoled him: † The Prophet Jeremiah's head was as a Fountain of Tears, all the Singing Men and Singing Women made great Lamentation for him: Such was the Mourning for that good Prince, so that it grew into a Proverb, * *As the Mourning of Hadadrimmon in the Valley of Megiddon.*

The Comparison were at hand, had Grief a Tongue, and delighted in Loquacity. Was Josiah zealous for the Lord, according to the Law of Moses?

on the Death of the QUEEN.

9

Moses? Who more zealous than the Late Queen? (whose Translation hence we now Commemorate) She was zealous for God, both according to the *Law* and the *Gospel*; How industrious was She to Suppress Swearing, Drunkenness, Whoredom, and Sabbath-breaking? And how did She commend each respective duty of the Gospel to Her Subjects, by her own Practice and Example? Was *Josiah* zealous against Idolatry? She more against all Idolatry and Prophaneness; Did he turn unto the Lord with all his Soul? Who could perceive that she had many Thoughts, Desires, Studies, or Delights, but what tended either Primarily or Subordinately to the Glory of God? It was that King's Praise, *That he had the Law Read in the Audience of the People*; It was our Queen's, That She delighted in having the Gospel Piously, Reverently and Frequently Preach'd; In a Word, he was Chronicled for his Strict Observation of the *Passover*; She ought much more to be had in Remembrance, for her Devout and Frequent Receiving the Sacrament of the LORD'S SUPPER.

I want Time, to shew what Zeal She had, what Travel She underwent, to Settle the Church, to heal our Distractions, to compose our Differences; How Fervent was Her desire to see the House of

A Sermon Preach'd

God purged from all its dregs ? to remove all just and tolerable Causes of Separation ? and to make the Terms of Communion as clear and comfortable as became the *Christian Religion* ? Doubtless, had God spared Her, She would have so Labour'd our Reformation and Union, that our Church should have been a Praise in the Earth: Should I proceed by the Rule of Her Deserts, and you, by the same, Commensurate your Weeping, it were enough to Convert this Island into another *Haddrimmon*.

Is it not Reason then to say, *Ah Lord ! and, Ah Her Glory !* It were unpardonable if such a Princess should depart without the Groans of Her People.

2. We cannot prevent weeping, nor would we, because an Unlamented death is Threatned by God as a Curse : and, the worst of Her Enemies will not Judge so hardly of Her, therefore it is pardonable if Her True Admirers Mourn for her.

16. God threatens * the Restraining of Lamentation at death, as a grievous Punishment ; and more expressly concerning *Jehojakim* King of *Judah*, † God said, † *They shall not Lament for him, saying, Ah my Brother, or, Ah Sister ; Ah Lord, Ah his Glory, i. e.*
neither

on the Death of the QUEEN.

neither his Relations, nor his Subjects were permitted to make Lamentation for him.

Solomon speaks of it as a thing usual and common, * That when Men die, and go to their long home, *The Mourners go about the City*: And how then shall we say, That they whom God calleth Gods, die like Men; if a Queen shall want what is allowed to common Subjects.

In a word, God seems to Resent it very ill, when this Kind Office is neglected, when these Tributes of Tears are kept back, † *The Righteous perish, and no Man layeth it to heart*: To spare, where God calls for spending; to grudge, where a gracious Princess so highly deserves, is surely Impious.

But, notwithstanding, let us once more Mind the Text, and although it be a general Custom, and so we were out of Fashion if we did not weep, although God wills this Respect be shown to so eminent an Instrument of his Glory, and our Good; yet, *Weep not for me*.

1. Hypocritically.

Take heed your Grief, your Tears, your Concernedness for this Great Loss, be not Counterfeit;
some

A Sermon Preach'd

some may perhaps Mourn in their Cloaths, who yet Laugh in their Sleeves; Instead of *Ab!* may say *Aha*, So would we have it. Such a one was * *Ishmael*, he had Barbarously Slain *Gedaliah*; and, two days after, hearing some Well-affected Persons (who were truly Afflicted for the desolation of their Countrey) were coming to see *Gedaliah* (whom they supposed yet alive) he went out to meet them and wept as he went, as if none had been more Troubled at the Publick Calamity, then on the Nation, than himself: but see how Treacherous these Tears were, he Counterfeited Compassion to Conceal his Cruelty; he wept to get his Advantage; for, those Plain-hearted-Men giving too great credit to his Tears, lost their Lives.

But, I hope such VVickedness will not be found among us; let our outward Garb and Gesture be, a Faithful Representation of what within; let our VVeeping be, *ex animo*, Real and Unfeigned.

2. Weep not for Me Immoderately.

To Mourn *HYPOCRITICALLY* is Heinous; and, to Mourn *EXCESSIVE* would be as Unreasonable: VVe Read of some

on the Death of the QUEEN.

that did in grieving transgress all bounds, as Joseph and Rachel; but these Instances were not written for our encouragement, but instruction, to shew the weakness of humane Nature, and the sin of satisfying it.

Plutarch telleth us, the Army took the death of Pelopidas their General so to heart, that through their exceeding Sorrow they refused to unbridle their Horses, unloose their Armour, or dress their Wounds; but these were such as knew not God, nor the true signs of Death. It is moroseness and discontent in the highest degree, to mourn immoderately for such losses as are irremediable.

Abraham mourned, and wept for Sarah; but it was within due bounds; for after a while he rose from the sight of the Corps. Gen. 23

St. Jerome's Rule is here necessary to follow, *Luctatur Mortuus, sed ille quem Gehenna suscipit, &c.* It is sufficient to be discomfited for them, of whom we have no hope; but for such whose Souls are carried by Angels into Abraham's Bosom; for such (whom the King of Glory welcometh into the Heavenly Paradise) there is so little reason to grieve overmuch, that we must have grieved more, had they continued longer in this Valley of Tears. This was his Rule; now see his practise; for, upon the death of his Father, these were his Words, *Tulisti Domine Patrem*

C

quem

quem ipse dederas, non contristor quod recipisti, ago gratias quod dedisti.

But, above all, observe the Golden Rule of the Apostle: For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him.

We now come to the Injunction; but weep your selves, and your children.

This Particle But, is of great force, and argues the indispensable necessity of what follows: thus; 'tis true, my Prayers, and Supplications, strong Cries, and ardent Requests, that I sent up to Heaven on your behalf, may move you to a compassionate weeping for me; my humbling my self so often for your sakes with Fasting, may cause you to bow down heavily at this time, as dutiful Children mourning for a tender Mother; yet when I come to mind what Floods of Tears your Sins and Sufferings require, I can charitably acquit my Right that you may not want for those occasions, therefore weep not for me, but for your selves, and your children.

Set open the Flood-gates of your Eyes, give free passage to your Tears, water your Couches, mingle you Drink with weeping, that, if possible, you may avert what you feel, and prevent what

on the Death of the **QUEEN.**

on so justly deserve. Weep not so much for me, as
your selves, lest my death be to you but the begin-
ning of Sorrows.

Plato condemns Tears as effeminate, childish, Dial. 3.
Pub.
and pusillanimous; however, when offered as a
token of our Humiliation to an incensed God, they
argue not so much the imbecility of our Nature,
the strength of Grace. David was of undaunted
courage, neither Lion, nor Bear, no, nor an
armed Host could terrifie him; yet thought he it
not inconsistent with his Valour, to humble him-
self in Sack-cloth and Ashes, in Dust and Tears
before God; nay, so great was his weeping, that
his great heart thereby became like melting Wax;
and that Man of War was turn'd into a pining, new-
born Child.

It is not my intention to set you so much upon
rubbering your Cheeks, fouling your Face, or
swelling your Eyes with weeping, as to soften
your Hearts, and reform your Lives, from this Con-
sideration.

Weep for your selves, and your children.

*1. Weep for your selves: Weep for the Sins your
selves have committed.*

The Sins of this Nation are black and hainous they call loudly for a solemn weeping, and lamentation; they are such as are directly contrary to the light of Nature; a sober Heathen would blush at the Manners of this Generation; he might peradventure, from our Form, guess us Men and Women; I'm sure from our Deportment he could not: But how monstrous must our Vices appear, when brought to the clearer light of the Gospel!

Wickedness is broke in upon us, like a Torrent and unless a flood of Tears quickly wash away our Filthiness, undoubtedly a flood of Judgment will e'er long wash us from off the Face of the Land we have so defiled.

Sack-cloth was, of old, the Garment appropriated to Mourners, as well private as public. If I cannot then persuade you to wear this properly, yet let me prevail with you to wear it improperly; i. e. do that without it, which they pretended to do, that wore it; humble your selves truly, and cry mightily unto God for Pardon and Forgiveness.

2. 12. God in the days of Lamentation call'd his People to Baldness, to humble, and lower the Heads; yet now although God hath laid the Honour of the Sex in the Dust, (as if with her a Modest

on the Death of the QUEEN.

Modesty had forsook us) how difficult is it to persuade the rest to defile, or pull down their Horns, and to vail their insulting Bonnets.

The humbling of the Body did usually interpret the lowliness of the Mind: It cannot be pleasing to God, when in the time of Publick Mourning (such as this is, and ought to be, whether we consider our Sins or our Loss) that People should be vain, sumptuous, and over-curious in Apparel.

What Olearius complain'd of Women, coming to Confession, is too true of many Protestants of both Sexes now, *Armant se melioribus indumentis, &c.* They (says he) put on their Fine Cloaths that they may confess their foul Sins; they adorn the body they come to accuse; any one would judge them Guests for a Wedding, rather than Persons ready for Penance.

II. Weep for your selves, and your children; that not only for your Sins, but for the doleful effects thereof; in these your Children are likely to be sharers, Compassion to your Offspring (were your Eyes open) would fill them with Fears.

See you not the Rage, Misery, Expence, and Peril of the War? Perceive you not unusual, and unaccountable Distempers, which in City and in Country

A Sermon Preach'd

Country have swept away Thousands? Hear you not the Cries and dismal Complaints of the Poor? The Threats of Enemies? The Conspiracy of Traytors? The Frauds and Deceits of Subjects? And will not the blackness and horror hereof raise a Tempest of Tears? Then surely all Compassion is extinct; the Clouds are wont to drop upon less noise.

Yet behold so little are we affected with our Sufferings, or sensible of what we have to fear, that every one keeps on his old Rode, one to his Farm, another to his Merchandize, one to his Business, another to his Pleasure; and few lay either the present, or what we may hereafter lose to heart.

22. 10.

God took away Jofiah, that he should not see the Evil that was coming on his Kingdom; and who knoweth but that our Queen was taken away in like manner?

Could we weep and pray, pray, and drown our Prayers in Tears, God would certainly hear our Cries; for Tears have an audible and significant Voice. Man may hear their general Voice, and from our weeping, collect we are in Sorrow. But God hears their secret, and special Voice, and in our weeping reads our Humility and Repentance.

Wee

on the Death of the QUEEN.

Weep for your selves.

We have just cause to fear our Sins have hastened this Death, which we now deplore. God in his Goodness sent us such a Prince, as was both Patroness, and Example of Goodness: A Glass by which this crooked Age might have rectified itself; and seeing he has waited divers Years, and found no amendment, what was it but just to take the Mirrour from us? What should they do with a Light, who will not walk by it? This is no new thing; for *If you continue to do wickedly, both you and your King shall be destroyed.* 1 Sam.

So Solomon's Observation was; *For the Transgression of a Land, many are the Princes thereof:* And we have not dissembled with God, in the Service for the Thirtieth of January, we confess that the crying Sins of the Nation occasioned the Death of King Charles the First. Prov.

The Throne feels many Removes, when Subjects go on still in their Wickedness; so that there is a necessity upon us to weep an hearty Repentance by way of Atonement, and hereafter to live most religiously by way of Prevention: Which brings us to the next Consideration.

III. *Weep*

A Sermon Preach'd

III. Weep for your selves, and your children.

Weep so as to reform; shed Tears of abhorrence and detestation: It were extremely provoking for all this to sin on; to be found sinning against God in the day that we should be crying out of our Trouble and Misery.

20. 12. While Amasa lay openly wallowing in his Blood the whole Congregation stood astonied, they were all highly concerned to see the Land so defiled with Blood; but yet no sooner was the Dead covered with a Cloth, and removed out of sight, but every one marched on as he was going.

I no ways question, but the first relation of the Queen's Sickness was dismal to most; and at the report of her Death, the hearts of many good People were ready to sink within them; and all concurred in this Opinion, that for the Wickedness of the Land she was fallen; and shall we now the Solemnity of her Funeral is over, recant? God forbid: I hope as every day will discover our loss to be greater and greater; so our loss will imbitte our Sins to us, that we shall set upon a general Reformation.

Som

on the Death of the QUEEN.

Some Tempers are corrected when brought to weeping: God grant us Hearts to weep, and Grace to amend. It was an Observation made of the Jews, that they were best in their worst Condition; of the Athenians it was spoken Proverbially, *Non nisi Atrati*, they never kept any decorum, but when in Mourning: And a great Statesman once spoke of this Nation, *Anglica gens est optima mens, pessima ridens*, The English are most like themselves when God turns their Mirth into Sorrow. Now therefore you are called to the House of Mourning, it is very seasonable both to weep and amend.

Could we thus mourn, God would return, and leave a Blessing behind him, as he did to Nineveh, we might yet see Jerusalem in Prosperity. Could we thus weep for our Sins; and in weeping, leave them off, there were hopes, after a fair Enjoyment of Peace and Prosperity here, we may, like her that is now gone before us, dye willingly and cheerfully, for she willingly resign'd her Breath; she fell a sleep without the least reluctancy or resistance: It was not regardlessness, or ignorance of Death, nor was it the Gallantry of her natural courage, that taught her thus to defy the King of Terrors, but the good Foundation she had

D

had

A Sermon Preach'd

III. Weep for your selves, and your children.

Weep so as to reform; shed Tears of abhorrence and detestation: It were extremely provoking for all this to sin on; to be found sinning against God in the day that we should be crying out of our Trouble and Misery.

20. 12. While *Amasa* lay openly wallowing in his Blood, the whole Congregation stood astonied, they were all highly concerned to see the Land so defiled with Blood; but yet no sooner was the Dead covered with a Cloth, and removed out of sight, but every one marched on as he was going.

I no ways question, but the first relation of the Queen's Sickness was dismal to most; and at the report of her Death, the hearts of many good People were ready to sink within them; and all concurred in this Opinion, that for the Wickedness of the Land she was fallen; and shall we now the Solemnity of her Funeral is over, recant? God forbid: I hope as every day will discover our loss to be greater and greater; so our loss will imbrue our Sins to us, that we shall set upon a general Reformation.

Som

on the Death of the QUEEN.

Some Tempers are corrected when brought to weeping: God grant us Hearts to weep, and Grace to amend. It was an Observation made of the Jews, that they were best in their worst Condition; of the Athenians it was spoken Proverbially, *Non nisi Atrati*, they never kept any decorum, but when in Mourning: And a great Statesman once spoke of this Nation, *Anglica gens est optima flens, pessima ridens*, The English are most like themselves when God turns their Mirth into Sorrow. Now therefore you are called to the House of Mourning, it is very seasonable both to weep and amend.

Could we thus mourn, God would return, and leave a Blessing behind him, as he did to Nineveh, we might yet see Jerusalem in Prosperity. Could we thus weep for our Sins; and in weeping, leave them off, there were hopes, after a fair Enjoyment of Peace and Prosperity here, we may, like her that is now gone before us, dye willingly and cheerfully, for she willingly resign'd her Breath; she fell a sleep without the least reluctancy or resistance: It was not regardlessness, or ignorance of Death, nor was it the Gallantry of her natural courage, that taught her thus to defy the King of Terrors, but the good Foundation she had

I D had

had laid up against this Day: Her Fidelity
in God's Service emboldened her Trust in
Mercy.

To Conclude.

I shall now endeavour Two things.

I. To remove some Discontents.

H. To give some needful Exhortations.

1. Peradventure my appearing no sooner upon
this Occasion, may be called Coldness or Un-
concernedness; I shall excuse my self no other
wife, than by shewing you that I learn from
Joab's Reproof to Ahimaz, it was manners to
Zadock, who was therunto appointed; run be-
fore.

2. Perhaps I may be censured as too partial
that I have not sufficiently illustrated, and blaz-
oned the Queen's Vertues. In answer hereunto
my Opinion is, true Grief loves not to be Rhetor-
ical; where it does speak, it is but a broken
and brokenly, like the harsh Cry of Cranes,
the unpleasant chattering of Swallows: Beside

on the Death of the QUEEN.

I did conclude, should I have said out in the Language of Israhel, that she excelled King David, Queen Elizabeth, nay, all the Kings and Queens that ever were, this would offend as fulsome: I could not in one breath declare she was beyond Description, and in the next drop in a few Words.

In short, I have seen and observ'd many things, have heard more, and do probably believe as much as another; but yet dare not speak too liberally, for fear I should be thought another Socrates, and to offer more to the Living than Dead.

Yet however I will not deny my Character; which is this. Our late Queen Mary was so good, that God took her away as too good for such a wicked People as we are. You may have a larger, Prov. 31.

3. There is yet another prejudice, some reproach'd the deceased Queen when living, and still brand her Honour now dead, by charging her with Forgetfulness of the Fifth Commandment.

This is the Charge; but they that are so industrious in spreading and aggravating it, would do better to consider; The Conjunction of Matrimony is nearer and stronger than that of Pa-

13. rights and Children, for God who so strictly com-
manded, and encouraged the Obedience of Chil-
dren to Parents, yet was pleased to dispense
with this Law, in case of Matrimony: For the
cause shall a man forsake father and mother, &c. which
Law is equal to either Sex; and shows us, that
ever the Paternal Duty should contradict the Mar-
riage; that of the Marriage hath the pre-eminence.
Moreover, in the State of Matrimony, the Husband
hath power over the Wife: So that it is against all
Reason, that the Queen should answer as a Daugh-
ter for what she could not refuse as a Wife.

Plancus, near his end, was told that Asinius Pollio
had prepar'd Funeral Orations against him, and had
steep'd his Pen in Gall, Plancus slighted the Informa-
tion, saying, None but Ghosts will contend with the
Dead: Though he thus bravely scorn'd Pollio's Ma-
lice, yet could not Pollio digest Plancus's Answer
but departed from his intention of railing at him.
For fear the Manners and Wisdom should be wan-
ting among Christians, which was found in the
Heathen, something I will say, though not much
lest the adverse Party should conceit their Obje-
ction of greater weight than really it is.

But case God had in Meroy to his afflicted Church
dealt by the Father, as he hath formerly done to
other Crowned Heads, removed him by some
strang

on the Death of the QUEEN.

Strange Death, had not the Daughter's Title then been good? Had she not then legally ascended the Throne? What is it then that occasions all this Discontent, unless it be God in Judgment remembered Mercies, and, by one single Act of his Providence, both prevented farther Mischief, and conceded the Deluded a larger time for Repentance.

It hath been said by them of old time, *Vox Populi Vox Dei*; then, when so fairly call'd, who was she that she should withstand?

We are told our Laws are consonant to Gods; if so, what are they but Ministers who complain of what the Law justifies?

Some Exhortations.

I. Resolve henceforward to be more Loyal, Obedient, Faithful, and Assisting to his Majesty: All wise People will remember they have the Dues of Two to pay to one.

II. You have great cause to love, and be steadfast in your Religion, if you consider rightly what of late God hath done in its defence.

David says, *Let the multitude of the Isles rejoice* (we *Psal.* may particularly call upon our own to do so) *for you the God ruleth in the Kingdoms of Men.*

Your

on the Death of
A Sermon Preach'd

You have read that **Moses** (young and help-
less) was cast out, and should have been destroyed;
the King had given such Order; yet he that smeth
in Heaven consented not, but chose the Daughters of
that King to preserve him: God can secure our **Re-
gion** by ways unthought of by us; if ever it fall,
it will not be for want of power in God, but love
in us.

I could not leave you with a better Remark, than
you may remember what great things God hath
done for you, and yours, by her means whom he
hath now taken to himself.

God grant what hath been said may prove as pro-
fitable, as it has been reasonable; and that we may
all of us weep so heartily for our Selves, and our
Children, that God may depart from his Wrath
and by his gracious Providence make up the breach
he hath made upon us.



F I N I S.

Books Printed for Abel Roper, E. Wilkinson, and
Roger Clavell.

DR. Hammond's Works.

Dr. Cudworth's Works.

Dr. Lake's preparatory Office for the Sacrament.

Week's Exercise for the receiving of the Sacrament. De-
dicated to the Princess Ann of Denmark. The Fourth
Edition.

Westly's Life of Christ. In Heroick Verse. Adorned with
Sixty Copper Cuts.

A Sermon Preached at the Funeral of the Father of the
Prince of Orange.

Walker's Epictetus. In English Verse.

You have read that **Moses** (young and valiant
 lels) was cast out, and should have been destroyed;
 the King had given such Order; yet he that smeth
 in Heaven consented not, but chose the Daughters of
 that King to preserve him: God can secure our Reli-
 gion by ways unthought of by us; if ever it fall
 it will not be for want of power in God, but love
 in us.

I could not leave you with a better Remark, than
 you may remember what great things God hath
 done for you, and yours, by her means whom he
 hath now taken to himself.

God grant what hath been said may prove as pro-
 fitable, as it has been reasonable, and that we may
 all of us weep so heartily for our Selves, and our
 Children, that God may depart from his Wrath
 and by his gracious Providence make up the breach
 he hath made upon us.



F I N I S.

Books Printed for Abel Roper, E. Wilkinson, and
Roger Clavell.

DR. *Hammond's Works.*

Dr. *Cudworth's Works.*

Dr. *Lake's* preparatory Office for the Sacrament.

Week's Exercise for the receiving of the Sacrament. De-
dicated to the Princess *Ann* of *Denmark.* The Fourth
Edition.

Westly's Life of Christ. In Heroick Verse. Adorned with
Sixty Copper Cuts.

A Sermon Preached at the Funeral of the Father of the
Prince of Orange.

Walker's Epictetus. In English Verse.